REFLECTIONS
UPON
Some Paſſages,
IN A
B O O K,

Entitled

REFLECTIONS upon the Conduct of HUMAN LIFE.

With Reference to the Study of Learning and Knowledge.

BY *EDMUND ELYS.*

REflection 1. Sect. 4. " Perhaps we ſhall be found to " be as much out in the Conduct of our *Underſtandings*, " as in that of our *Wills*.

Anſw. There is no Irregularity in the *Underſtanding*, but what Proceeds from the Irregularity of the *Will*.

110. f. 123. (11)

Sect. 10. " True Knowledge (whatever it be) must be sup-
" pos'd to be a thing of Uncommon difficulty, and the Study
" of it a Work fit only for sublimer Wits; the more Elevated,
" and Awakned part of Mankind.

Answ. Purity of Heart, is that which doth *Principally* conduce to the Attainment of True Knowledge.

Ψυχὴ γὰρ Ἔυνους καὶ Φρονοῦσα Τοὐνδικον,
Κρείσσων Σοφιστοῦ παντὸς ἐστιν Ευρετής.

Sophocles.

" The Soul that's truly Just, and Kind;
" Truth, hid from subtle Wits, shall Find.

Sect. 37. " A thing may deserve to be known, not as Perfect-
" ing the Understanding; but meerly as touching upon our In-
" terest.

Answ. No Man can have any True, or Real Interest, but what has some Reference to the Enjoyment of the SOVEREIGN GOOD: Therefore any thing that deserves to be Known because it touches upon our Interest; deserves to be known as Perfecting the Understanding: The Perfection of the Understanding consisting in the Apprehension of the *Truth*, for the satisfaction of the *Will*, in the Possession of the *True Good.*

I agree with this Ingenious Author in that he says, *No Truth is Perfective of the Understanding, but only necessary Truth.* By necessary Truth I understand the DIVINE ESSENCE, and all those EFFECTS of infinite Wisdom, Power, and Goodness, which it is *Our Duty* to Contemplate.

Reflection 2. Sect. 10. " If now it be further demanded how
" this may be done; (*viz.* to apply our selves to the Divine
" λόγος to consult the *Ideal World*) I Answer that there are
" Three ways of doing it, and I can think of no more: The
" First is by Attention; The Second by Purity of Heart, and
" Life; and the Third by Prayer.

I do not Charge these Words with Falshood, but the Reader will fall into an Error, if he conceit that he may apply himself to the *Divine* λόγος by any other *Attention* of the Mind, but what

what proceeds from ſuch a Temper, or Diſpoſition of *Will*, which implies an Averſion from any other *Speculation*, but what may be *Uſeful* unto him, in *doing the will of God*.

This holy Diſpoſition of the *Will*, is the only true Purity of Heart, and the Exerciſing of it is an Effectual Prayer, a Worſhiping of GOD *in Spirit, and in Truth*.

Theſe words *Sect.* 29. are moſt perfectly agreeable to my Conceptions: " We ought to proſecute Learning and Know-" ledge, no further than as 'tis conducieve to the great ends " of Piety, and Virtue. And conſequently whenever we Study " to any other Purpoſe, or in any other Degree than this; " we are Unaccountably, Impertinently, I may add, *Sinfully* em-" ploy'd. But, then, ſay I, it muſt be conſider'd, that no *Sinful* Exerciſe or Employment of our *Intellective Faculties*, can ever tend to the *Improvement of the Brightneſs of the Underſtanding, or Intellectual perfection*. Nothing can properly be call'd *Wiſdom*, but *the Practical Underſtanding of true Goodneſs*. Such expreſſions as I find in the 27 and 28 Sections, ſeem to come ſhort of that *Accuracy* which is requiſite for a *Chriſtian Philoſopher*, that has the Confidence to paſs ſo ſevere a Cenſure upon our *Academical Education, and Learning*. " Certainly Rectitude of " Will is a greater Ornament and Perfection, than Bright-" neſs of Underſtanding; and to be good is more Divine " than to be Wiſe and Knowing. The Queſtion is, whether " we ought to be more Solicitous for that Intellectual Per-" fection, which we cant have here, and ſhall have hereafter, " or for that Moral perfection, which we may have here, and " cannot hereafter.

A Lover of this preſent World is a *Fool* and an *Ignorant Wretch*: They that Love the LORD JESUS in Sincerity, are the only *Wiſe and Knowing* Men. 'Tis one and the ſame thing *to be Good, or to partake of the Divine Nature, and to be Wiſe and Knowing*. I think it my Duty to Declare to the World, that it ſeems to me, that this Author deals moſt Incuriouſly with the People call'd QUAKERS in ſpeaking ſo Contemptuouſly of their Notion of the LIGHT WITHIN. I pray GOD that He, and I, and They, and all thoſe that Profeſs themſelves to be *Followers of* JESUS CHRIST,

may

may have our Hearts duly Affected with the Senſe of theſe Sacred Words, *Proverbs* 4. 18, 19. " The path of the juſt is as " the ſhining light, that ſhineth more and more unto the " perfect day.

" The way of the wicked is as darkneſs: they know not " at what they ſtumble.

" *John* 1. 9. This was the true light, which lighteth every man that cometh into the world.

" *John* 8. 12. Then ſpake Jeſus again unto them, ſaying, I " am the light of the world: he that followeth me ſhall not " walk in darkneſs, but ſhall have the light of life.

" *John* 14. 6. Jeſus ſaith unto him, I am the way, and the " truth, and the life: no man cometh unto the Father, but " by me.

ΕΡΧΟΥ ΚΥΡΙΕ ΙΗΣΟΥ.

FINIS.